

The PROTESTANT ALMANACK,

For the Year 1700.

The Creation of the World	1768
The Incarnation of Jesus Christ	1700
England received the Christian Faith	1510
Martin Luther wrote against the Pope	1517
Our first Deliverance from Popery by H. Edward VI.	1547
Our second deliverance from Popery by Q. Elizabeth	1558
The horrid design of the Gun-Powder Plot	93
The Burning of the City of London	94
Our Third Deliverance from Popery, by K. Will. & Q. Mary	1558

Being the

BISSEXTILE or LEAP-YEAR

WHEREIN

The Bloody Aspects, Foul Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Popery against the Lord and his Anointed, are described.

With the Change of the Moon, some probable Conjunctions of the Weather, the Eclipses, the Moons place in the Zodiac, and an account of some principal Martyrs in each Month.

Calculated according to Art, for the Puritan or Baptist, where the Pope is elevated a hundred and fifty degrees above all Night and Religion above Kings, Councils, Conferences, and every thing mortal, and shall be a Pest. And may witness terrible Errors, and shall leave the whole Popery.

By Philipps, a well-willer to the Reformation.

London, Printed by John Robinson for the Company of STATIONERS. 1700.

A Table of the Four Terms with their Returns.

<i>Hillary Term</i> begins <i>January</i> the 23. and ends <i>Februa-</i> <i>ry</i> the 12. and hath 4 Returns, viz.	{ Oftab. Hillary. Quind. Hillary. Craft. Purif. Oftab. Purif.	<i>January</i> 20. <i>January</i> 27. <i>February</i> 3. <i>February</i> 9.
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<i>Easter Term</i> begins <i>April</i> the 17. and ends <i>May</i> the 13. and hath 5 Returns, viz.	{ Quind. Pasch. Tres Pasch. Mens. Pasch. Quinq. Pasch. Craft. Ascen.	<i>April</i> 16. <i>April</i> 22. <i>April</i> 29. <i>May</i> 6. <i>May</i> 10.
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<i>Trinity Term</i> begins <i>May</i> the 21. and ends <i>June</i> the 19. and hath 4 Returns, viz.	{ Craft. Trin. Oftab. Trin. Quind. Trin. Tres. Trin.	<i>May</i> 27. <i>June</i> 3. <i>June</i> 10. <i>June</i> 17.
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<i>Michaelmas Term</i> begins <i>Octo-</i> ber the 23. and ends <i>No-</i> <i>vember</i> the 28. and hath 6 Returns, viz.	{ Tres. Mich. Mens. Mich. Craft. Anni. Craft. Marr. Oftab. Mart. Quind. Mart.	<i>October</i> 21. <i>October</i> 28. <i>November</i> 4. <i>November</i> 12. <i>November</i> 18. <i>November</i> 25.
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The Reverend Judge, and noble Justicer,
Who each Man's Plaint sic equally to hear,
And do not Kinsman's Cause, nor Friends prefer
For Favour nor Affection which they bear;
Nor yet for Bribes from great ones, or for fear,
Do press the Poor with rigour of the Laws;
Nor from the portal of their open Ear
Exclude his innocent and righteous Cause:
Like the just Ballance I such Judges hold,
Which knows no difference betwixt Lead and Gold.

The Regal Table.

Kings and Queens.	Born Anno	Began to Reign.	Reigned. Y. M. D.	Since they Reigned.	Buried at
W. Conq.	1003	1066 Oct. 14	20 11 22	614 Sept. 9	Caen Nor.
William 2	1057	1087 Sept. 9	12 11 18	601 Aug. 1	Wincheff.
Henry 1	1068	1100 Aug. 2	35 4 11	566 Dec. 2	Reading
Stephen	1105	1135 Dec. 7	18 11 18	545 Oct. 25	Feverffe.
Henry 2	1132	1154 Oct. 25	34 9 2	512 July 6	Pontever.
Richard 1	1155	1189 July 6	19 9 0	502 April 9	Pontever.
John	1165	1199 April 9	17 7 0	489 Oct. 19	Worcester
Henry 3	1207	1216 Oct. 19	56 0 1	429 Nov. 16	Westmin.
Edward 1	1239	1272 Nov. 16	34 8 6	395 July 7	Westmin.
Edward 2	1283	1307 July 7	19 7 5	375 Jan. 25	Glocester
Edward 3	1312	1326 Jan. 25	59 5 7	324 Jan. 21	Westmin.
Richard 2	1366	1377 June 21	22 3 14	302 Sep. 29	Westmin.
Henry 4	1367	1399 Sept. 29	13 6 3	288 Mar. 20	Canterb.
Henry 5	1384	1412 Mar. 20	9 5 24	279 Aug. 31	Westmin.
Henry 6	1421	1422 Aug. 31	38 6 16	242 Mar. 4	Windfor
Edward 4	1442	1460 Mar. 4	27 1 8	218 April 9	Wincheff.
Edward 5	1471	1483 April 9	9 2 18	218 Ju. 22	Not known
Richard 3	1448	1483 June 22	2 2 5	215 Aug. 22	Leicester
Henry 7	1455	1485 Aug. 22	23 10 24	192 Apr. 21	Westmin.
Henry 8	1491	1509 Apr. 21	37 10 2	152 Jun. 28	Windfor
Edward 6	1537	1546 Jan. 28	6 5 8	146 July 6	Westmin
Mary 1	1518	1553 July 16	5 4 11	142 No. 17	Westmin
Elizabeth	1535	1558 Nov. 17	44 4 7	98 Mar. 24	Westmin.
James 1	1566	1602 Mar. 24	22 0 3	75 Mar. 27	Westmin.
Charles 1	1600	1625 Mar. 27	23 10 3	52 Jan. 30	Windfor..
Charles 2	1630	1648 Jan. 30	36 0 7	15 Feb. 6	Westmin.
James 2	1633	1684 Feb. 6	3 9 0	(abdic. Decemb. 1688.)	
William 3	1650			Whom God grant long to Reign.	
Mary 2	1662	1689 Feb. 13		Died Dec. 28. Buried at Westminster.	

The King, whose Person highly represents
 Almighty *God* in his high Majesty,
 Knowing himself the Head, (in whose defence
 The body of his Kingdom doth rely)

All his whole study for their Good doth tend.
 So shining Lamps do waste themselves, and spend,
 Others from Darkness kindly to defend.

A Table of Expences.

	By the Day.			By the Week.			By the Month.			By the Year.		
		l.	s.	d.		l.	s.	d.		l.	s.	d.
Pence	1	0	0	7	0	2	4	1	10	5		
	2	0	1	2	0	4	8	3	0	10		
	3	0	1	9	0	7	0	4	11	3		
	4	0	2	4	0	9	4	6	1	8		
	5	0	2	11	0	11	8	7	12	1		
	6	0	3	6	0	14	0	9	2	6		
	7	0	4	1	0	16	4	10	12	11		
	8	0	4	8	0	18	8	12	3	4		
	9	0	5	3	1	1	0	13	13	9		
	10	0	5	10	1	3	4	15	4	2		
	11	0	6	5	1	5	8	16	14	9		
Shillings	1	0	7	0	1	8	0	18	5	0		
	2	0	14	0	2	16	0	36	10	0		
	3	1	1	0	4	4	0	54	15	0		
	4	1	8	0	5	12	0	73	0	0		
	5	1	15	0	7	0	0	91	5	0		
	6	2	2	0	8	8	0	109	10	0		
	7	2	9	0	9	16	0	127	15	0		
	8	2	16	0	11	4	0	146	0	0		
	9	3	3	0	12	12	0	164	5	0		
	10	3	10	0	14	0	0	182	10	0		
	11	3	17	0	15	8	0	200	15	0		
	12	4	4	0	16	16	0	219	0	0		
	13	4	11	0	18	4	0	237	15	0		
	14	4	18	0	19	12	0	255	10	0		
	15	5	5	0	21	0	0	273	15	0		
	16	5	12	0	22	8	0	292	0	0		
	17	5	19	0	23	16	0	310	5	0		
	18	6	6	0	25	4	0	328	10	0		
	19	6	13	0	26	12	0	346	15	0		
	20	7	0	0	28	0	0	365	0	0		

In spending spare, and that betimes, to live in good Estate :
When all is gone and nothing left, then sparing comes too late.

A Table of Interest at 6 per Cent.

		1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
		s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
Shillings	5	0	0	1	0	0	3	0	1	3	0	2	2	0	3	2
	10	0	0	2	0	1	3	0	3	2	0	5	0	0	7	0
	15	0	0	3	0	2	2	0	5	1	0	8	2	0	10	2
	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
Pounds	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
	8	0	9	2	2	4	2	4	9	1	7	1	2	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	0	0
	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	18	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	10	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
Tens of Pounds	70	0	7	0	1	1	0	2	2	0	3	13	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

Borrowing on Time is worse than Bird-lime.

As Fowlers use to take their Fowl with Lime,

So Usurers take borrowing Deals with Time;

Great danger 'tis for Birds, Bird-lime, to touch;

Nor to keep Touch with Usurers is as much.

Heyman's Quodlibets.

To the Christian Reader.

Though it is sufficiently notorious, that never any Cause was more deplum'd and render'd contemptibly weak, and deservedly triumph'd over, than that of the *Romish* Faction has been by a glorious throng of our worthy *Divines*, whose matchless Labours both in the former and present Age, have beyond all possibility of reasonable Reply, baffled the sublests of their Adversaries in all the material Tenets wherein they, under pretence of Antiquity, have innovated from the pure Apostolick Doctrine, and are become equally repugnant to us, and the *Primitive* Times; yet so gross a Cloud of Ignorance or Obstinacy, does generally possess the Heads and Hearts of that Parry, that they will still resolutely continue rather what they are, than what they should be.

Indeed though Admiration be the usual Daughter of Folly, yet a wise Man may be allowed to wonder, How a Religion that has so little to recommend it to serious Spirits, or Spiritual Minds, whose Idolatries are the coarsest Ipan, whose Practices have been so nauseous and scandalous, and their Cruelties so unparallel'd, that none can blanch them but such as have taken an equal Dose of Interest and Impudence. How, I say, under all these Disadvantages, it should still keep footing in the World in this quick-sighted Age, or find entertainment amongst Persons endued with any competency of Understanding!

Yet to deal freely, it requires more time than depth to unfold this Mystery; whereof the Reader is only desired at his leisure to consider the ensuing particulars.

“ The wilfulness of that Ignorance that boasts it self Mother
 “ of Devotion. The glorious Titles wherewith they celebrate
 “ their Church, and bug-bear Names with which they brand
 “ all others. The locking up the Scriptures in an unknown
 “ Language. The Bait of Preferment. The Pomp of their
 “ outward Ceremonies. The cunning accommodation of Prin-
 “ ciples to the Humours and vicious Inclinations of Men, too
 “ evident in the points of Indulgences, Absolutions, Purgato-
 “ ry, &c. The Reverence kept up for their Priests. The va-
 “ rious Subtilties of the Learned Jesuits, and the very much
 “ affecting (though misguided) sanctity and mortifying austerity
 “ of some other Order. By

To the Christian Reader.

By these Helps hath the Papal Crown attained to the Dignity it is now at; far different from the Condition of St. Peter, whose Successor they brag themselves to be, who told the Cripple that expected an Alms of him, *Gold, or Silver have I none*; they twinning in all manner of Wealth and Lumourousness; as the ancient Poet *Gueffrey Chaucer* thus expresseth in the *Plow-mans Tale*.

Popes, Bishops, and Cardinals,

Canons, Parsons, and Vicars,

In God's Service I trow dem sayst,

That Sacraments sellen here;

And ben as proud as Lucifer,

Each Man look whether that I be,

Who so speaketh agens her Power,

It shall be holden Herefe.

But I want room to anatomize them as I would do, being confined to a slender scantling of Paper. This therefore for this Year shall suffice.

Yours Philomast.

January

January hath XXXI Days.

Last Quarter the 2 day, 27 min. past 3 afternoon.
 New Moon the 9 day, 26 min. past 10 in the forenoon.
 First Quarter the 18 day, 3 min. past 2 in the morning.
 Full Moon the 24 day, 4 min. past 9 at night.
 Last Quarter the 31 day, 14 minutes past 7 afternoon.

M.D.	W.D.	Saints Days and Weather.	Signs
1	a	New-year da.	reins
2	b	The Month be-	reins
3	c	gins with winds	secrets
4	d	raising Snow or	secrets
5	e	Rais, then ex-	thighs
6	f	Twelfth day	and
7	g	1 after Epiph.	hips
8	a	pect aremition	knees
9	d	of cold for some	knees
10	c	Sun in Aquarius.	legs
11	d	season, with	legs
12	e	misty weather;	legs
13	f	afterwardshard	feet
14	g	2 after Epiph.	feet
15	a	Frosts, & right	head
16	b	Winterly Wea.	and
17	c	and may so	face
18	d	continue til	neck
19	e	near unto the	neck
20	f	Full Moon,	arms
21	g	3 after Epiph.	arms
22	a	at which time	breast
23	b	Termin beg.	breast
24	c	expect either	heart
25	d	Con. S. Va.	heart
26	e	Snow or Ra. with	bowels
27	f	various weather	bowels
28	g	Septuagesima.	reins
29	a	until the end	reins
30	b	K. Ch. I. Mart.	secrets
31	c	of the month.	secrets

The noble Army of Martyrs praise thee, as
 it is in the 10 Decem; and indeed what by
 Heathenish Tyranny and Popish Cruelty
 that Army is greater of which latter, those
 that obtained that glorious Crown in this
 Month were, Will. Wagerer, Will. Bowling,
 Will. Lowick, Will. Hay, Tho. Hudson, and
 Stephen Kemp; all six burnt at one Fire at
 Canterbury, 1557.

And thus by Popish Cruelty
 Did Martyrs souls ascend on high.

M^r. John Palford, Arch-deacon who when
 he had been banished by the Romish
 Masters, sealed the truth and soiled with
 his Blood in Smithfield, January 16. 1557.

A Faith undaunted to the end,
 Who with his Blood would truth defend.
 Tho. Whittle, Minister, Barth. Green, Gent.
 John Taylor, Tho. Went, Tho. Brown, Isabel
 Foster, and Joan Lashford; burnt in one
 Fire at Smithfield, Jan. 27. 1556.

These were not daunted with the flame,
 But gave their lives up for Christs name.
 John Lomax, Anne Allington, Joan Cartmore,
 Agnes Smith, and Joan Dool.

With many others more beside
 The fiery trial did abide,
 War for Christs Cause their lives laid down,
 Gaining thereby a Heavenly Crown;
 On Earth they little Joy did gain,
 In Heaven they now in Joy remain.

Popish Reliques.

1. At Toledo in Spain was kept for a very precious Relique, the self same Table whereat Christ sat with his blessed Apostles; which being covered with pure Gold, and adorned with great store of precious Stones, was esteemed to be worth half a million of Ducks, being otherwise not worth half a million of Ducks. This Town being sacked by one Musa with an Army of Arabians, was by him carried away; which had it been as plain as when Christ eat at it, for any thing I know might have been there still. *John Leo his History of Africa, Lib. 5.*

*Had this Arabian Chief, but been so kind,
T' have took the Gold, and left the Wood behind,
The Stories which the Priests of it had told,
Would soon have covered it again with Gold.*

2. The Body of Saint Katharine was accounted a most holy and precious Relique, this Saint died and was buried at Alexandria, but these People being Enemies to true Religion and Vertue. Anthony Archbishop of Florence writeth, That the Angels took her Body from thence, and carried it to Mount Sinai, and buried it there.

*Such Miracles as these as common are
With Popish Writers, as is Pedlars ware.*

3. There was a precious Relique formerly, but now we know not where it is, and that was the Girdle which the Virgin Mary upon her Assumption into Heaven gave to Saint Thomas the Apostle, of which I find these Verses in an old Manuscript, reserved in Sir Robert Cotton's Library, and transcribed into Mr. Purchas's Pilgrims, Vol. 2.

*A place there schall thou fynde,
Where the Apostell Thomas of Jynde
Had a girdell of our Lady,
When she was borne to Heven on her*

February hath XXIX Days.

New Moon the 8 day, 31 minutes past 11 at night.
 First Quarter the 16 day, 9 min. past 5 afternoon.
 Full Moon the 23 day, 11 minutes past 7 in the morning.

M.D.	W.D.	Saints days and Weather	Signs.	
1	D	Sharp winds	chighs	<p>This Month was waiered with the bl of these blessed Sainrs and Seruants God, viz. <i>John Phodon, Richard Turner</i> <i>Mart. 1431. Lemwice Saunders, a M</i> <i>of great Patys and Piety. Mar. at Can</i> <i>bury, Feb. 8. 1555.</i> <i>Crying. Lord Christ receive my Spirit;</i> <i>and so by Faith did Heauen inherit.</i> <i>John Rogers, another Diuine of the Ca</i> <i>primiue Stamp and temper with Lemwice</i> <i>Saunders, Mart. Feb. 8. 1555.</i> <i>Two Stars of the first magnitud,</i> <i>With Grace and Piety inclined.</i> <i>John Hoper Bishop of Worcester; and</i> <i>Rowland Taylor, two most Champions</i> <i>gainst the great Gogol of Romish Super</i> <i>stition,</i> <i>That for the truth their liues laid down,</i> <i>Gaining thereby a Heauely Crown.</i> <i>they were Martyred Feb. 9. 1555.</i> <i>these we may add Robert Farrar Bishop</i> <i>St. Davids, a Man of much lowliness</i> <i>Spirit, but very high in Piety and Vertue</i> <i>Martyred Feb. 22. 1555.</i> <i>And thus by Romish Cruelty</i> <i>Almost each day did Martyrs die.</i> <i>Sir John Oldcastle, Lord Cobham Mart. 1431.</i> <i>The. Begler Priest. Mart. 1431. Martin</i> <i>the Confessor, who dyed in Peace, not</i> <i>standing Roms Malice against him.</i> <i>Martin Rames threats and threats out</i> <i>Finis d his wife and children</i> <i>Whose Soul is now with Christ abso rest,</i> <i>Crowned with Glouy and life.</i> <i>For whom let all, both high and low,</i> <i>Bless God, who Christes cleare truth do know</i> </p>
2	E	Puri. of Pa.	and	
3	F	with some Snow	hips	
4	S	Sixagesima,	knees	
5	S	or else Sleer;	knees	
6	D	then a remission	legs	
7	C	of the cold for	legs	
8	D	Sol. in Pisces,	legs	
9	E	some season,	feet	
10	F	succeeded with	feet	
11	D	Shrove Sunday	head	<p><i>John Rogers, another Diuine of the Ca</i> <i>primiue Stamp and temper with Lemwice</i> <i>Saunders, Mart. Feb. 8. 1555.</i> <i>Two Stars of the first magnitud,</i> <i>With Grace and Piety inclined.</i> <i>John Hoper Bishop of Worcester; and</i> <i>Rowland Taylor, two most Champions</i> <i>gainst the great Gogol of Romish Super</i> <i>stition,</i> <i>That for the truth their liues laid down,</i> <i>Gaining thereby a Heauely Crown.</i> <i>they were Martyred Feb. 9. 1555.</i> <i>these we may add Robert Farrar Bishop</i> <i>St. Davids, a Man of much lowliness</i> <i>Spirit, but very high in Piety and Vertue</i> <i>Martyred Feb. 22. 1555.</i> <i>And thus by Romish Cruelty</i> <i>Almost each day did Martyrs die.</i> <i>Sir John Oldcastle, Lord Cobham Mart. 1431.</i> <i>The. Begler Priest. Mart. 1431. Martin</i> <i>the Confessor, who dyed in Peace, not</i> <i>standing Roms Malice against him.</i> <i>Martin Rames threats and threats out</i> <i>Finis d his wife and children</i> <i>Whose Soul is now with Christ abso rest,</i> <i>Crowned with Glouy and life.</i> <i>For whom let all, both high and low,</i> <i>Bless God, who Christes cleare truth do know</i> </p>
12	S	Term ends.	and	
13	D	Shrove-Tuesday.	face	
14	C	Valentine.	neck	
15	D	high and boi-	neck	
16	E	strous winds;	armes	
17	F	afterwards	armes	
18	D	Quadragesima,	breast	
19	S	expect frosty &	breast	
20	D	cold weather,	heart	
21	C	which may en-	heart	
22	D	dure for some	bowels	
23	E	season; but the	bowels	
24	F	weather for the	reynes	
25	S	St. Matthias	reynes	
26	D	most part	secrets	
27	S	seasonable for	secrets	
28	D	the time of	secrets	
29	C	the Year.	chighs	

Popish Miracles.

1. One Don Christopher a Portugal Captain, having his Head stricken off by the command of a Moorish King, immediately in the place where they slew him, there sprung up a Fountain of running Water, no Water having been seen there before; which Water giveth sight to the blind, and cureth sick persons of other Diseases, (*but could not cure my Author of the itch of Lying*) his Body also yielded so sweet a scent, that it seemed rather Heavenly than of the Earth. *Purchas's Pilgrims, Second Part, Fol. 1157.*

*His Body they say smelt odoriferously.
The Story I say stinketh of a Lye.*

2. Upon the top of Mount Horb was a Fountain and a Chappel dedicated to our Lady. This Fountain was so haunted with Toads, Serpents and noysome Creatures which so molested them, that they were about to leave the place; but they were by the blessed Virgin commanded to stay, and doubting whether it might be an illusion, as they were praying, another Fountain sprang up amongst them, free from such encumbrances; whereupon they remained there still.

*Now if you will believe it, so :
But 'tis no matter I or no.*

3. In Jerusalem is a Chappel called *Sanctum Sanctorum*, where they never say Mass; and that upon this occasion: A holy Father in the Room adjoining, having consumed most part of the night in his Devotions, is said, an hour before the dawning, to have seen a procession of Angels pass by him, some singing, and others perhaps that had worse Voices, bearing Torches; amongst whom St. Peter with the Eucharist, who executed there his Pontifical Function; and that done returned. This rumour d the day following about the City, numbers of people flock'd thither, who found the room all bedropt with Torches in confirmation of this relation.

*And therefore 'twas to all others forbid
For to say Mass where once St. Peter did.*

March hath XXXI Days.

Last Quarter the 24 day, near 1 in the morning.
 New Moon the 10 day, 18 minutes past 4 afternoon.
 First Quarter the 18 day, 34 minutes past 1 in the morning.
 Full Moon the 24 day, 39 minutes past 5 afternoon.

S	S	Saints Days and Weather.	Signes.
1	U	Windy, stormy	thighs
2	E	weather	thighs
3	F	3 Sund. in Lent.	knees
4	G	afterwards	knees
5	U	more mild	knees
6	U	and temperate	legs
7	E	Dry winds	legs
8	U	succeeded by	feet
9	E	kind and	feet
10	F	Midlent-Sund.	feet
11	G	seasonable	head
12	U	weather for	head
13	U	many dayes.	neck
14	C	Pleasant	neck
15	U	springing wea-	armes
16	E	ther producing	armes
17	G	Passion-Sunday.	breast
18	E	a good Baily	and
19	U	seed time.	stomac.
20	U	Blustering winds	heart
21	C	which may	heart
22	U	produce lone	bowels
23	E	seasonable	bowels
24	F	Palm-Sunday.	reins
25	G	Lady day.	reins
26	U	showers fit	secrets
27	U	for this time	secrets
28	C	Maunday-Thurs.	thighs
29	U	Good-Friday	and
30	E	of the month	hips
31	F	Easter-Sun.	knees

Blustering March produced these words
 Saints and Servants of God, who in defence
 of Religion freely endured the flames
 fire; Dr. John Walsellanus, Mart. Anno 1477.
 William Taylor, March 2. 1472.
 These in pure Zeal their Lives laid down,
 To purchase an immortal Crown.
 Mr. Tho. Bilney, once a herce, zealous ye-
 lent Papist; but being converted by
 Latimer, he proved a faithful, painful god-
 Protestant: He was Mart. 1531.
 A pious Man, a painful Preacher,
 In life and Death both a teacher.
 David Fisher, Valentine Fressle and his Wife
 Martyrs, Rawling White Mart. Mar. 5. 1555.
 These do count Death a gain,
 That they may Harder obtain.
 Tho. Higgin, Geat, Tho. Crofton, Will Hunter
 all three Martyred in one day, March 2.
 1555, but more eminent was that great
 Pillar and Oak of Reformation, Archbishop
 Crammer, the Protestant Secular, who
 shew his indignation against himself for
 subscribing the Popish Articles, burnt on his
 Right hand first which had betrayed the
 truth, and then sealed the truth with his
 whole body, March 21. 1536.
 Let Blasphemy then no longer boast
 Of Crammer's fall, 'till not quite lost.
 When all is done, they must say still,
 They made him blest against their will.
 And when their utmost Rage was spent,
 Did do him good with ill intent.
 But listen to this dreadfull tone,
 Who made him screeke, will make you groan.

The great Price of Reliques.

1. When *Saladin* that great Saracencal Emperour had taken *Jerusalem*, which was held by the Christians for divers Years before, the Inhabitants had gathered together the Relicks they could find, and put them in four great Ivory Chests: which *Saladin* learning where they were, commanded to be carried to *Batdech*, and given to the Calipha, that the Christians should no longer glory of dead mens Bones; and believe to have them in Heavens, whose Bones they worshipped on Earth. But the Prince of *Antioch*, and the Patriarch, loath to be deprived of such a Treasure, covenanted by Oath to redeem them, at fifty two thousand *Bizantines*, or else to return them. The Prince sealed them up, and all Christians were dejected, the time being at hand for the payment. Our King *Richard* the First being there at that time, paid the Money, that they might intercede for him in Heaven, whose Bones he had redeemed on Earth from the hands of Infidels.

*Here Bones than precious Stones more prized are,
Blind Zeal enhancing so the price with Ware;
When Men unto dead Bones Devotion do,
More senseless than the bones they born unto:
And yet these Men most foolishly will say,
That this same is any Idolatry.*

2. *Agilnoth* Archbishop of *Centerbury*, going to *Rome* to get his Pall, bought of his Holiness the Arm of *St. Augustine* Bishop of *Hippo*, which cost him a hundred Talents of Silver, which at his return he gave to the Church of *Coventry* for a precious Relique. Now if *St. Augustine's* Arm were worth so much Money, what think you was the price of his whole Body? But how if this was not *St. Augustine's* Arm, but the Arm of some other person, what a dear penny-worth it was!

*And many times such tricks as those are done;
Especially when Money's by it won.*

April hath XXX Days.

Last Quarter the 1 day, 33 minutes past 5 in the morning.
 New Moon the 9 day, 18 minutes past 8 in the morning.
 First Quarter the 16 day, 3 minutes past 7 in the morning.
 Full Moon the 23 day, at 7 in the morning.

M.D.	Saints days and Weather.	Signs.
1	Easter-Don.	knees
2	Easter-Tues.	legs
3	Winds or some	legs
4	Thunder begins	legs
5	the Month;	feet
6	with some	feet
7	Low-Sailing.	head
8	showers of	head
9	Rain about	neck
10	this time, which	and
11	may very	throat
12	much forward	arms
13	the Spring.	arms
14	2 after Easter.	breast
15	Now look for	breast
16	brisk gales of	heart
17	Term begins	heart
18	wind & various	bowels
19	changes of the	bowels
20	Air, perhaps	reins
21	3 after Easter	reins
22	such as is not	secrets
23	St. George	secrets
24	usual at this	thighs
25	Dark Change.	and
26	time; but the	hips
27	Mon. concludes	knees
28	4 after Easter.	knees
29	with fine	legs
30	Spring weather	legs

Dripping April was watered with the
 Blood of these holy Martyrs, viz. Robert
 Harebas, Tho. Bound, Wrigtham, Langdale and
 Morris Smith, all Mar. April 4. 1519.
The more thus day more converts breed;
The Martyrs Blood's the Churches seed.
 Mr. George Marsh, burnt at Wiltshire, whom the
 Papists were more cruel than Nero or Domitian to the Christians in
 primitive Persecutions, placing a Firkin
 Pitch, Rozin and Tar, over his Head
 which melting down baked him, while
 the Fire beneath roasted him: Mart. April
 24. 1553.
Their tharts so cruel bent as they
Were Martyr made of Blood and Clay.
 Will. Flower, Min. Mart. the same day.
Thou must escape their Rage,
Tell me Office, Sex nor Age.
 Robert Drake, Min. Tho. Tynes, Rich. Spurge,
 John Catil, G. Ambrose, Mart. in Smithfield
 April 24. 1556.
Thus every day by Fire
How many did expire.
 Chr. Lister, Min. J. Spence, Simon Fox,
 Richard Nicholl, J. Hammond, all Martyrs
 at Colchester, April 26, 1556.
With many more past reckoning up,
Who thus drank of Afflictions cup.
The insulting tyrannizing Pope,
With tortures, fire, and sword, and rope,
Whilst he in England did bear sway,
Sent Men to Heaven thus every day.

Papists Pride.

1. *Henry the Fourth Emperor of Germany, with his Empress, and the young Prince, were compelled to dance attendance at the Popes Gates three days and three nights, bare-foot, and bare-leg'd, till such time as his Holiness, or rather his Highness, should be at leisure.*

This was a special sick, a precious Tooth,

A morsel fit for Lucifers own Tooth.

A doubtful case it were could it be tryed,

Which was the greater, his or Satans Pride.

2. *Pius V. spake as like Lucifer as you can imagine, when he thunder'd out his Excommunication against our famous Elizabeth. By the fulness of Power, which in that reigns above was given to me, whom alone he hath set over all Nations and Kingdoms, to pull up, and pluck down, to destroy, &c. We depose Elizabeth from the Right of her Kingdoms; and we absolve all her Subjects from all manner of Oaths of Allegiance which they have sworn unto her.*

These things we know were sooner said than done,

Although his Pride and Malice were all one:

Nor can the Papists but must needs confess,

Where Pope doth curse, God commonly doth bless.

3. *Pope Innocent the III. said, It's God's Will that Popes should sit amongst Princes, yea, above Princes, and be Judges of Princes. And Paul the IV. said publicly, He would have seven a Prince of men all to be his Companions; but all should be under his feet: He would not take it as he had done.*

May it be call'd intolerable Pride

For him to sit in the Almighty's Seat,

Or on Mens Shoulders pompously to ride,

To terrise the World with thundering Throat?

If Tricks like these for Pride may be allow'd

Then I conclude, the Pope must needs be grand.

May hath XXXI Days.

Last Quarter the 1 day, 22 min. past 1 in the morning.
 New Moon the 8 day, 32 min. past 5 afternoon.
 First Quarter the 15 day, 22 minutes past 11 forenoon.
 Full Moon the 21 day, 6 minutes past 5 afternoon.
 Last Quarter the 30 day, 6 min. past 6 afternoon.

M.D.	W.D.	Saints Days and Weather.	Signes.
1	D	Whil. & Jacob	legs.
2	C	A curious Air	feet
3	D	and seasonable	feet
4	E	weather, fa-	head
5	F	Rogation-Sund.	and
6	G	pouring the	face
7	A	Spring begins	neck
8	H	the Month;	neck
9	C	Ascension day.	armes
10	D	afterwards	armes
11	E	cloudy, pre-	breast
12	F	6 after Easter	breast
13	G	Term ends.	heart
14	A	paring for	heart
15	H	Rain, inter-	bowels
16	C	mixt with	bowels
17	D	some frosty	reins
18	E	mornings.	and
19	F	Whit-Sund	loynes
20	G	Whit-Frid.	secrets
21	A	Whit-Eves.	secrets
22	H	Hail, and	thighs
23	C	hasty showers	thighs
24	D	near unto	knees
25	E	this time,	knees
26	F	Trinity Sund.	knees
27	G	then moderate.	legs
28	A	& so continues	legs
29	H	K. Char. 2. Nat.	feet
30	C	to the Mon. eve	feet
31	D	Term begins	feet

In this Month dyed for the Truth these
 undaunted Servants and Soldiers of Christ,
 of which John Huss deservedly leads the
 Van,

That most illustrious Lamp of Light,
 Which in Bohemia shone most bright,
 Who made the Papal Crown to shake
 With Learned Sermons he did make;
 Condemn'd 'gainst Promise to him given,
 In fiery flames did mount to Heaven.

Thogh Lamercock, John Appleby, Mart. May
 15, 1555. Joan Hurn, Katharina Nau, Eleanor
 Thackwell, Mart. May 16, 1556.

With godly Christian Fortitude
 These Holy Females being endued,
 Their Lives laid down undauntedly,
 The truths of Christ to justify.

Rob. King, Robert Degrave, Nicholas Marsh,
 John Carumaker, alias Taylor, Tho. S. i. n.
 John Denny, Will. Paul, cum multis aliis,
 Whose Names altho' not written here,
 Do in the Book of Life appear.

But now to tell the cause wherefore
 These persecuted were so sore;
 'Twas cause they would not make their names
 To images, dead stocks and stones:
 And said the Sacramental Bread
 Was not he should judge quick and dead:
 Nor would they creep unto the Cross,
 And charge Gods Word for human dress;
 And did believe that Purgatory
 Was but a feigned idle Story.
 These were the Crimes for which they dyed,
 And for which now are glorified.

Popish Figments.

1. One Father Stevens a Priest, who lived in London about the Year 1612. had a Cross whereunto were affix'd some Relicks of a dead Martyr, one Mr. Maxfield, a Tyburn Saint; which Cross being stolen from him, and carried one Day almost fifty miles, the Night following came back of its own accord; and he found it in the morning under his Bed's head.

*This was a Cross better than Cross and Pile,
Which of it self could run so many mile:
'Twas very strange, as I may tell to you;
And as I think, too strange for to be true.*

2. One Father Scrup a Priest, being in a Gentleman's House in Lancashire; and certain Pursuivants coming to search for him, notwithstanding he was in the midst of the Room with them, yet he became invisible to the said Searchers. This may seem a great miracle; but when you consider that a Piece of Gold clapt before the Eyes of a messenger can make him that he cannot see at all; then it is no miracle.

*Or he might have Smirk's Ring, which Tricks could do,
And make men they invisible should go.*

3. Benedict, who was the Father of the Benedictines, to conquer his amorous Passions, row'd himself naked among Nettles and Thorns, which Thomas, a long time after St. Francis, grafted Roses upon (as Billandus relates) which bear in the coldest time of Winter; and of them Rose Water is made, which is sent as a Present to the greatest Princes.

*Now if that you will not believe the same.
Indeed and truly you are much to blame.*

June hath xxx. days:

New Moon the 7 day, 26 min. past 2 morn.
 First Quarter the 13 day, 34 min. past 4 aftern.
 Full Moon the 21 day, 25 min. past 6 morn.
 Last Quarter the 29 day, 10 min. past 9 foren.

1	e	Mist weather	head	In this month of June these valiant
2	f	1 aft. Trinity	head	Soldiers of Christ fought the good
3	g	begins the mon.	neck	Sight of Faith, and for the Truth
4	a	then pleasant	neck	undauntedly endur'd the Elements, viz.
5	b	and sweet	arms	Ann. Askew, a Woman of Excellent
6	c	weather for	arms	Parts and Piety.
7	d	some time.	breast	Who for the Truth most bravely stood,
8	e	Afterwards	breast	And seal'd the same with her dear Blood,
9	f	2 after Trin.	heart	Hieronym of Prague, of whom it may
10	g	gentle Winds,	heart	be written as it was of Martin Luther,
11	a	S. Barnab.	bow.	Let Babes unborn fresh Plams bring forth
12	b	with some rain	and	To after days of this Man's worth;
13	c	or thunder;	belly	Send cruim his Name. Let Babel's towers
14	d	sweet Air	reins	And her bald pated Panders roar;
15	e	producing	reins	And for meer Anguish gnaw and bite
16	f	3 after Trin.	seer.	Their Tongues for malice and for spite.
17	g	Showers and	seer.	Thus good Men's names shall thrive and
18	a	warm weath.	highs	flourish.
19	b	Term ends.	and	Woe! wicked men do rise and perish.
20	c	Hot and soultry	hips	Nec. Barman, Tho. Harty, mart. June
21	d	weather, good	knees	10. 1555. T. Watt, J. Simpson, J. Ard-
22	e	for the making	nees	ley mart. June 14. 1555.
23	f	4 after Trin.	legs	The Papists then whom they could catch
24	g	S. John B.	legs	In their Prison made quick dispatch.
25	a	of May, and	legs	N. Chamberlin, Tho. H. Spence, W. Dray-
26	b	so continuing	feet	ford, mart. June 15. 1555.
27	c	for the most	feet	Had this Trade hold out many a year,
28	d	part of the mon.	head	It would, no doubt have made Wood dead,
29	e	S. Peter A.	head	Ralph Jackson, H. Adlington, L. Corbett,
30	f	5 after Trin.	neck	W. Halliwell, Geo. Serles, John Bonth,
				J. Denfull, H. Wye, E. Hurst, Lang-
				Perman, Tho. Bowyer, E. Pepper and
				Agnes George; mart. June 27. 1555.
				A Jury of stout Martyrs, who
				To seal the Truth their Lives forgave,
				These wou'd not Rome's Cruelty:
				But for the Truth did freely die.

Papish Blasphemies.

1. Master Hanks, a godly Martyr in Queen Marys time being convented before Bishop Bonner, for refusing to have his Child baptiz'd, the Bishop asked him the Reason of it; he answer'd, because he durst not admit of their Use of Oyl, Spittle, Cream, Salt, &c. whereupon one Darbyshire, the Bishop's Kinsman, said to him in a blasphemous manner, *You are too curious; you will have nothing but your little pretty God's Book.*

This Man's blind Ignorance I might compare.

To Aqua-vitæ given to a Mare:

But Ignorance it might the better go,

Had he not Blasphemy added thereto.

2. Pope Leo X. was a great favourer of Learning; but so little he savour'd of Religion, that he was often heard to say, *Quantas nobis divitias comparavit ista fabula Christi,* a Speech so blasphemous, That Porphyry or Julian the Apostate could never match.

Papists must sure this Pope confess

The Perfection of Wickedness;

And sure than I they must see quicker,

That can think such a one Christ's Vicar.

3. At Angiers, a Company of bloody Papists broke into the House of a Merchant, where they found many Bibles, which they burn'd; but one amongst the rest, larger and richly gilt, they fixed upon the Point of a Halbert, and in Procession carried it through the High-Street, crying out as they pass'd along, *Lo, here is the Truth of the Protestants, and the Truth of the Devils: Lo, here is The Mighty God hath spoken.* At last, coming to the great Bridge, they threw it with Contempt into the River; shouting out, *The Truth of the Devils is drown'd.*

Sure these were People, whom all must confess

The Devil's Factors for all Wickedness.

July hath xxxi. Days.

New moon the 6 day, 42 min. past 9 forenoon.
 First Quarter the 12 day, 13 min. past 12 at night.
 Full moon the 20 day, at 9 at night.
 Last Quarter the 28 day, at 11 at night.

1	a	Hot sou'ry	neck	This hot Month was made hotter
2	a	Weather at	arms	by the burning of these blest Saints
3	b	the beginnings	arms	and Servants of God, viz. Hen. Voss,
4	c	afterwards	breast	Jo. Esch. mart. July 1, 1522. J. Frith,
5	d	expect winds	breast	a Man of deep Learning and sound
6	e	and some	heart	judgment.
7	f	6 after Trin.	heart	But Parts, nor Arts, nor Piety,
8	g	gentle showers	bow	Can stand against Popish Cruelty.
9	a	of rain,	bow	He was mart. July 4, 1522. succeeded
10	b	succeeded by	reins	by Ant. Penson, mart. July 8,
11	c	a pleasant	reins	1543. Rob. Testwood, H. Filmore, mart.
12	d	Sun in Leo	secrets	July 18, 1543. Mr. John Bradford.
13	e	and brisk air	secrets	A painful pious Preacher, who
14	f	7 after Trin.	thighs	Taught by his Life and Doctrine too.
15	g	St. Swithin.	and	Wise words & actions did him prove
16	a	with curious	hips	A Lover of the God of Love.
17	b	breezes of wind	knees	After a long Imprisonment, this
18	c	no ways	knees	godly Man seal'd the Truth with
19	d	Dog days beg.	eggs	his Blood, being mart. July 12, 1555.
20	e	extream, but	eggs	With him suffer'd one John Leaf an
21	f	8 after Trin.	legs	Apprentice, whom Mr. Bradford ve-
22	g	very moderate	feet	ry much confirm'd to the Truth.
23	a	intermixt with	feet	Thus godly Men their Lives so spend,
24	b	some gentle	head	They fruitfull are unto the end.
25	c	James Ap	and	Job. Pelly, Will. Pelling. Minist. Rich.
26	d	show, of rain	face	Hook, John Blood, Preacher, mart.
27	e	then serene	neck	July 12, 1555. The same day mart.
28	f	9 after Trin.	neck	likewise Job. Frankner, John Mid-
29	g	and pleasant	arms	dlaton, Nic. Slutterdam, Will. Digbell,
30	a	weather to the	and	and Derrick Carmer.
31	b	month's end.	shoul.	Roma vobis! vidis salis est: vidisse re-

Popish Tenets.

1. Bellarmine saith, That if the Pope command Sin and prohibit Vertue, all Persons that will not sin against Duty, are bound to believe Vices to be good, and Vertues to be naught.

*Thus, oft the Blind do lead the blind, by which
Means they sometimes both fall into the Ditch.*

2. That 'tis of an absolute Necessary to Salvation for every Humane Creature to be subject to the Pope of Rome.

How wicked have many of their Popes been;

And yet must all be subject unto him?

But of such Doctrine have a special Care.

When Fox doth preach, then let the Goose beware.

3. If a Church-man be taken in the Act of Adultery with another Man's Wife, if he kills her Husband whom he hath abus'd, in his own Defence, it will not make him irregular.

For Popish Priests to marry, great Sin it is I wist;

But for to whore and Bastards get, no Sin at all it is,

4. As the Earth is seven times bigger than the Moon, and Sun eight times bigger than the Earth, it remindeth, that the Papal Dignity is just forty seven times greater than the Dignity-Royal.

This is the Romish Doctrine, by which they

Would have all Kings the Papal Power obey:

But with the Scripture it doth not agree,

Which would have all Men to Kings subject be.

5. The Papists say of the Mass, that there is as many Mysteries in it as there be Drops in the Sea, Dusts on the Earth, Angels in Heaven, Stars in the Sky, Atoms in the Sun-Beams, or Sands on the Sea-shore.

August hath xxxi. days.

New moon the 4 day, 7 min. past 5 aftern.

First Quarter the 11 day, 10 min. past 11 forenoon.

Full moon the 19 day, 42 min. past noon.

Last Quarter the 27 day, at 10 forenoon.

1	c	Lammas day	breast	This Harvest Month produc'd a
2	d	The Month be-	breast	fruitful Crop of Martyrs, who freely
3	e	gins with some	heart	laid down their Lives in Defence of
4	f	10 after Trin	heart	the Gospel, viz. Leon. Keyser, James
5	g	(showers of rain	bow.	Abbas. mart. Aug. 16. 1557. John
6	a	or hail, and	bow.	Denly, Gent. mart. Aug. 8. 1555.
7	b	some thunder,	reins	Gentle or simple, weak or strong.
8	c	afterward fair	reins	All to the fire went then ding dang.
9	d	and pleasant	secrets	Will. Bungey, Rob. Purcas, T. Bennahay,
10	e	for some few	secrets	Agnes Smith, Ellen Exoring, and E.
11	f	11 after Trin	secrets	Fulke, all six burnt in one Fire at
12	g	days, till about	chighs	Chechester, Aug. 2. 1557.
13	a	Sun in Virgo	chighs	Go many in one day.
14	b	the Full Moon,	knees	Would soon make all away.
15	c	then expect hail	knees	And in the Afternoon in the same
16	d	Harvest wea.	knees	Place, Will. Mans, Alice Man, Robt
17	e	which may	legs	Allen, and Joh. Jackson, as if they
18	f	12 aft. Trin.	legs	intended to make a Scattery of Men
19	g	continue, with	feet	as well as Wood.
20	a	drizzling show.	feet	These were sad Times indeed.
21	b	as also some	head	Wherein so many bleed.
22	c	thunder and	head	W. Hale, R. Summell, Joan West,
23	d	hail, until	neck	mart. Aug. 1. 1556. W. Coker, W.
24	e	Barth. Ap.	neck	Hopper, H. Lawrence, R. Collier, and
25	f	13 aft. Trin,	arms	W. Street, all five marty'd at Cansen-
26	g	near the last	and	bury Aug 8. 1555.
27	a	Dog days end	shoul.	These Marian days so cruel fierce,
28	b	quarter, but	breast	Had they held long, Man had been scarce.
29	c	the Mon. ends	breast	El. Wayne, G. Tankersfield mart.
30	d	with very good	breast	Aug. 15. 1553. Tho. Esst. Sir. Har-
31	e	weather.	heart	wood, mart. Aug. 30. 1555.

Thus they by Fire their Lives laid down
For gaining an immortal Crown.
Their Pains they were but transitory;
But now do live in endless Glory.

More Popish Blasphemies.

1. When Pope Leo lay upon his Death-bed, Cardinal Bombus citing a Text of Scripture to comfort him; he replied, *Apaga has nugas de Christo*; Away with these Fables concerning Christ.

Had this Pope Holy Father to his Name?

Then sure the Devil might assume the same.

2. At Forchenum in the Bishoprick of Bamberg, a Priest, preaching about the Sacraments, used these and such like blasphemous Speeches: *O Paul, Paul, If thy Doctrine touching the receiving of the Sacrament in both kinds be true; and if it be a wicked thing to receive otherwise, then let the Devil take me: And if the Pope's Doctrine concerning this Point be false, then am I the Devil's Bond-slave; neither do I fear to pawn my Soul upon it; When presently the Devil came indeed in the Shape of a tall Man, black and terrible, with a fearful Noise and roaring Wind, and took away the old Priest, that he was never after heard of.* *Fintel.*

Some Men for to confirm a Lye won't spare

For to wish Curses on themselves, and swear,

Which oft-times God doth in his Justice send them;

So their vain Wishes wickedly doth end them.

3. They report of Catharine of Sienna, that she (forth) and Christ Jesus, by an admirable kind of Permutation did interchange their Hearts: So that Christ had the Heart of Catharine, and Catharine that of Christ. See their Book, *Vita Sanct. Cath. de Sien*. O horrible Blasphemy! They also write how she was married to our Saviour, and at St. Catharine's Church in Maltha. They show the Ring wherewith they say she was married. See *Pet. de la Vall's Travel*, p. 298.

Thus they cheat People by such false Delusions,

Unto their own, and other Mens Confusions.

September hath xxx. days.

New Moon the 3 day, at 1 in the morn.
 First Quarter the 10 day, 33 min. past 1 morn.
 Full Moon the 18 day, 48 min. past 4 morn.
 Last Quarter the 25 day, 20 min. past 4 afternoon.

1	f	14 after Trin.	heare	This month was dy'd red with the
2	g	Good and plea.	bowels	Blood of these Martyrs, viz. Will
3	a	weather fitting	bowels	Wright, J. Waddon Ministers, mart.
4	b	the Season,	reins	1428. W. Gardiner martyr. An. 1552.
5	c	yet somewhat	reins	W. Allen martyr. 1554. Tho. Cob, Tho.
6	d	windy with	secrets	Cow martyr. 1555. Geo. Cumer martyr.
7	e	some Rain.	secrets	Sept. 6. 1555. Corn. Bungay, Sept. 8.
8	ff	15 after Trin.	thighs	Rob. Stretcher, M. Barnard, G. Brad-
9	g	Moderate good	thighs	bridge, James Pacey, mart. Sep. 6
10	a	weather, with	knees	1555.
11	b	some frosty	knees	These would not Balsam be unto,
12	c	Sun in Libra.	knees	Nor kiss the Pope's great gawty Toe,
13	d	mornings.	legs	Despis'd the M ^{ch} held Purgatory
14	e	Holy-rood.	legs	To be an idle feigned Story.
15	ff	16 after Trin.	feet	John Wain, G. Glover, Tho. Atkuch,
16	g	Brisk winds	feet	John Ashdon, Tho. Spurdance, J.
17	a	are now stirr.	feet	Fortune, mart. An. 1557. Those who
18	b	with Clouds in	head	were not compatible to the Pope's
19	c	Stories, apt to	head	Will, were made Fewel to feed his
20	d	produce a	neck	Pice. Cicely Ormes, Joice Lewitz, mart.
21	e	Patth. Apo.	and	Sept. 16. 1557.
22	ff	17 after Trin.	throat	Male or Female, if contrary
23	g	frosty Air;	arms	Unto the Pope, by Fire they die.
24	a	then cool misty	arms	Ralph Allerion, Rich. Roth, James
25	b	weather ingen-	breast	Ansloo and Margery his Wife, mart.
26	c	dring Rain;	breast	Sept. 17. 1557.
27	d	which may so	heart	Here Man and Wife do lovingly
28	e	continue to the	heart	In Christ his Cause agree to die.
29	ff	Michael. Ar.	bowels	Jo. Cude, Shoemaker, at Northam-
30	g	months end.	bowels	pton, mart. Sep. 23. Ed. Sharpe, John
				Hart, mart. Sep. 24. 1556. Agnes
				Bouger, Marg. Thurstons, mart. at Col-
				chester, Sept. 17.
				Those who the Lord do truly fear
				No Torments from their Faith can scare:
				These Females do confirm the same,
				Who fry'd in Flames for Christ his Name.

Ropish Tenets and Maxims.

1. Laynez the Jesuite saith, that to say the Pope cannot by Dispensation disoblige him who is oblig'd before God, is to teach Men to prefer their own Conscience before the Authority of the Church : That it cannot be denied, That Christ had Power to dispense in every Law ; nor that the Pope is his Vicar ; nor that the Pope is the same Tribunal and Consistory of the Principal and the Vicegerent ; so it must be confess'd, That the Pope hath the same Authority ; That this is the Privilege of the Church of Rome ; which it is Heresie to take away, &c.

And all those who such Tenets do deny

Infected are (forsooth) with Heresi.

2. They esteem so highly of meriting, That a Fryar bragging of his good Works, said, That he had done so many good Works, that if he should kill three Men his good VWorks would make Satisfaction, and merit Remission for them all. But, had he killed but one Man, I think he merited very well to be hang'd.

For many who so boast of their Desert

Merit to ride up Holborn in a Cart.

3. Waldensis saith, That whatsoever the See of Rome shall enact, approve or disapprove, all Persons ought to approve or disapprove, the same, without either judging, disputing, or doubting, or wrangling about the matter.

And this is the grand Engine to advance

Popery, by keeping Men in Ignorance.

4. Campion tells you his Judgment : VVhatsoever, saith he, the Church commands me to believe, I believe it as firmly as I do believe I am alive ; Tho' neuer so contrary to Right or Reason.

This blind Obedience brings them to Promotion,

As Ign'rance is the Mother of Devotion.

But when the Blind for help to Blind doth call,

Into the Ditch they commonly both fall.

October hath xxxi. days.

New moon the 2 day, 56 min. past 9 forenoon.

First Quarter the 9 day, 12 min. past 7 aftern.

Full moon the 17 day, 54 min. past 8 at night.

Last Quarter the 25 day, 45 min. past 3 morn.

New moon the 31 day, 36 min. p. 9 at night.

1	a	Various wea-	reins	October produc'd many eminent
2	b	ther all the for-	reins	Martyrs worthy Asserters of the
3	c	mer part of the	seccr.	Gospel's Truth; the chief whereof
4	d	month; cool and	seccr.	were W. Tyndail, a most Godly pious
5	e	cloudy,	chighs	learn'd Person, who translated the
6	f	19 after Trin	and	N. Testament into English.
7	g	with some	hipps	Which made the Papists fret & fume
8	a	intermixture of	knees	Who did his Corps with Fire consume,
9	b	showers succee-	knees	He was marr Anno 1535. Peter
10	c	ded by frosty	legs	a German, Tho. Gerrard, Robert Barnes,
11	d	mornings,	legs	marr. An. 1539.
12	e	and other un-	legs	Cruel Deeds can never swape
13	f	Sun in Scorp.	feet	The scourge of shame, or else of hate:
14	g	settled weath.	feet	Repentance self from those doth fly
15	a	with some rain	head	Who's Actions are of cruelty.
16	b	especially about	and	Will. Whilsey, Robert Pigot, marr.
17	c	the Fall of the	face	Oct. 4. 1555. Nich. Ridley, Hugh La-
18	d	Luke Evan-	neck	timor, two Bishops of the primitive
19	e	Moon; then	neck	Stamp and Temper, when the Church
20	f	21 after Trin.	arms	by lowliness of Spirit did flourish in
21	g	11000 Virgins	arms	high Examples, marr. at Oxford, Oct.
22	a	expect high	breast	16, 1555.
23	b	Term begins	breast	(might)
24	c	winds and	heart	These were stout Champions, Men of
25	d	Crispin,	heart	Who for the Faith fought a good Fight:
26	e	blustering wea.	bow.	Mart. strongly for Religion stood,
27	f	22 after Trin.	bow.	And seal'd their Doctrine with their
28	g	Sim & Jud.	reins	Blood.
29	a	more temperate	and	Ad. Walls, Mark Burges, W. Hooker,
30	b	now about this	loins	Mr. Simpson a Priest, Boneraz a Frier,
31	c	time.	seccr.	Keyler a Black Frier, Norman Goxley,

Vicar of Dolor, with four others, marr.
Anno 1556. J. Wells, Gent. G. Roper,
Gr. Park, marr. Oct. 30. 1555.
By losing of their Lives, thus they
Did gain a Life with Christ for aye.
Great God above grant us that we
Such bloody times may never see.

Popish Folly and Ignorance.

1. At an Assembly of the States of Germany, one Albertus a Bishop, lighting by chance upon a Bible; as he was reading therein, one of the States asked him what Book it was? I know not, said the Bishop; but this I find, that whatsoever I read in it is utterly against our Religion.

Children and Fools tell truth, the Proverb says:

And so this Bishop did, to his great Praise.

2. A Country-man passing by a Painter's Shop, where hung out the Picture of a Crucifix: He asked the Painter what that Picture signified: The Painter told him it was the Picture of our Saviour Christ crucified: Then the Country-man ask'd him how long ago it was since that was done, who told him according to the Year of our Lord then: To which this Lump of Ignorance reply'd, *Nay, if it were so long ago, then I hope it is not true.*

Thus, though the Papists highly do advance

Their Doctrine, To keep Men in Ignorance

It is the Mother of Devotion, we

By this the contrary do plainly see:

For whatsoever Maxim they do cherish

For want of Knowledge there the People perish.

3. One Father Courtney an eminent Popish Priest, being asked what those Words meant which they use so often in the Mass, *Kyrie Elieson, Christe Elieson, Kyrie Elieson*; he said, the Word *Kyrie* signified the *Hyst*, and *Elieson*, *Christ*; Here is the Old Proverb fulfill'd, *They have golden Chaises, but wooden Priests.*

It is no wonder, not any at all,

Where blind leads blind, if both in Ditch do fall.

November hath xxx. Days.

First Quarter the 8 day, 10 min. past 3 afternoon.

Full Moon the 16 day, at noon.

Last Quarter the 23 day, 38 min. past 9 forenoon.

New moon the 30 day, 50 min. past 6 forenoon.

1	b	All Saints	secrets	
2	e	Frost sometime	thighs	In this Month were burnt for the
3	f	23 aft. Trin.	thighs	testimony of the Gospel these wor-
4	g	and pleasant	knees	thy Soldiers and Mart. of Christ, viz.
5	a	Powder Plot.	knees	W. W. W. Minist. R. Meekins, R. Spencer,
6	b	weather.	legs	And. Hewit, mart. 1541. Tho. Baynard,
7	c	afterwards	legs	Ja. Morton, 1542. G. Wilsheart, Gent.
8	d	cloudy and	legs	John Ketby, Ro. Clerk, mart. 1546.
9	e	stirry winds.	feet	Gentle or simple, who withstood
10	f	24 after Trin.	feet	The Pope, must pay for't with their Blood.
11	g	Now curious	head	Alex. Gouch, Alice Driver, mart.
12	a	Sun in Sagit.	and	at Ipswich Nov. 4. 1554.
13	b	serene weath.	face	Suffolk and Essex fruitful were
14	c	afterwards	neck	Of Martyrs in that bloody Tear.
15	d	cold, cloudy,	neck	John Cornford, Chr. Brown, Jo. Horst,
16	e	and inclin'd	arms	Alfred Smith, & K. Knight, burnt in one
17	f	25 after Trin.	arms	Fire at Canterbury, Nov. 10. 1558.
18	g	to Snow; no	breast	The Savages to Rocks confin'd,
19	a	great change	breast	Had not more bloody cruel Mind
20	b	whereof all	heart	Than Papists had; more cruel far
21	c	this Week;	and	Than Turks or savage Scythians are.
22	d	however we	back	These blest Martyrs in their Pray-
23	e	may predict	bowels	ers at the Stake, beg'd of God, that
24	f	26 aft. Trin.	bowels	their Blood might be the last that
25	g	that the wea.	reins	should be shed & that it might quench
26	a	pretty seasonab.	reins	those Flames which had devour'd so
27	b	will be at	secrets	many. To which Prayer Providence
28	c	Term ends	secrets	said Amen. Qu. Mary dying about
29	d	the last.	high	six days after their Martyrdom.
30	e	St. Andrew	high	Let not, O Lord, our crying Sin
				Kindle those Flames afresh again.

Popish Tales.

1. *Vincent Ferrer*, a Popish VVriter in great Esteem amongst them, says, That the Q. of *Sheba* in her Journey homewards from *K. Solomon* had a Revelation concerning a Piece of VVood which she saw, that it should be the same whereon *Christ* should after die for Nankind: wherefore adoring the same with much Devotion and Tears, she wrote to *Solomon* thereof, who hid it in the Earth four *Stades* (a *Stade* is four times the Height of a Man) where the Pool of *Bethesda* was made afterwards; and by virtue thereof wrote such miracles as we read in the Scripture, of Healing Cripples, &c.

*Reader, I will not vouch this to be true;
But as I read the same, I give it you.*

2. *St. Aldelme*, an *English* Bishop, saying *Mass* in the Church of *St. John Lateran* at *Rome*, when he had done, there was no Man that would take his *Chesible* from him; whereupon seeing the Sun-Beams shine through the Glass VVindows, he hung his *Chesible* thereon.

*Thus some fear not for to divulge a Lye;
Without Restraint of Shame or Modesty.*

3. One *Angelot* a Popish Cardinal, was so covetous, that by a false Door he descended into the Stable; and every Night stole away the Oats which his Horse-keepers had given his Horses, and continu'd it so long, till one of the Horse-keepers hiding himself in the Stable, finding him at his old wont, did so belabour him with a Pitch-fork, that he had much ado to crawl away. *J. Pontanus.*

December hath xxxi. days.

First Quarter the 8 day, 44 min. past 11 forenoon.

Full moon the 16 day, 6 min. past 1 morn.

Last Quarter the 22 day, at 9 at night.

New moon the 30 day, at 6 morn.

1	J	Adv. Sunday	knees	The weather was not so cold this
2	A	Cold weather	knees	month; but the Papists were as hot
3	A	and much no.	knees	in burning the Bodies of poor Pro-
4	B	in this Week	legs	testants, of which Number who
5	C	in many places,	legs	suffer'd in this month, we find these,
6	D	then various	feet	Peter Sapience, a godly wise Man,
7	E	fleety & slabby	feet	who seal'd his Faith with his Blood,
8	F	2 Sun. in Ad.	feet	An. 1545. Adam Darnley, an aged
9	G	producing a	head	Man, mort. 1531. Two Grey Friars
10	A	dark and cold	head	mart. An. 1381.
11	B	Sun in Capr.	neck	It is no standing in the way,
12	C	Season; after-	and	Where cruelty doth bear the sway.
13	D	wards windy	throat	A Scholar of Abbe mart. 1522.
14	E	and hard frost	arms	A Jew, mart. 1528. Tho. Rhedemoris
15	F	3 Sun. in Ad.	arms	in Earl mart. 1496.
16	G	till about the	breast	Noble and simple, all was one;
17	A	Full moon,	breast	Their barba rous Cruelty spared none.
18	B	when may hap-	heart	R. Han, mart. Decemb. 4. 1515.
19	C	pen some hasty	heart	Jo. Teakbury, mart. Dec. 20. 1531.
20	D	showers which	bow.	John, Philper, a pious Godly Preacher
21	E	Tho. Apost.	bow.	of God's Word, who seal'd the Do-
22	F	4 Sun. in Ad.	reins	ctrine which he taught to others,
23	G	may canse a	reins	with his own Blood, mart. Dec. 19.
24	A	Flood; but the	secrets	1557.
25	B	Christ. Plat.	secrets	By had been as just as Job,
26	C	S Stephen.	thighs	With Goodness cloath'd, as with a Robe:
27	D	S. Joly. Ch.	and	If he against the Pope do kick,
28	E	Innocents.	hipps	O, then he is an Heretick.
29	F	1 aft. Christ.	knees	Jo. Rugh, another Preacher mart.
30	G	month ends	knees	Dec. 22. 1557. Marg. Mearns mart.
31	A	moderately.	legs	1558. Nic. Burton, mart. 1562. with

many others too long to recite.
That martyr'd were in other Places,
Who all by Fire ended their Races.
The Memory of the Just is blest,
Who now in Heaven do live at rest.

Popish Whoredoms.

In Rome at one time were 45000 VVhore-houses, and you may be sure every one of these is doubled and trebled since then; Nay one of their own saith, *All Rome is but one great Bawdy-house.* Now Corn. Agrippa doth inform us that every VVhore pays 6 d. a week to the VVhore-Paramour, which comes to 1 l. 6 s. per An. a picce; and the Total is 58500 l. Sterling.

So that we may conclude these Malefactors

Are the Pope's Holiness great Benefactors.

They cure his Fryers of their leach'rous Itching,

And do maintain his Pot, and Spit i'th Kitching.

2. A Book in K. Henry VIIIth's Days represented to the King, that there were an hundred thousand VVhores made by the unmarried Clergy, besides abundance of Sodomites which were amongst them.

Priests they might not have Wives, 'twas a great Crime;

But each of them might have his Concoubine,

His Lemon, Dell, or Dozey, or what more,

Or in plain English, he might have his Whore.

3. At the Massacre of the Protestants in Piedmont, the French Soldiers entering the Valley of St. Martin, massacred many old Men, VVomen and little Children, and ravish'd the young VVomen and Maidens, whom they afterwards constrained to march stark-naked at the Head of their Army, to serve for Guides; yea, they were so monstrous-ly Diabolical, as to satiate their infamous Lusts on the Bodies of those they had slain. *O horrible Impiety!*

Quaffers of Humane Blood that do inherit

The Nature of fierce Wolves, whose Curriish spirit

Do know no God nor Vertue of the Mind;

But to all bloody Cruelty inclin'd.

Of the Eclipses this present Year 1700.

WE shall have never an Eclipse visible in our Horizon this Year, neither of the Sun nor yet of the Moon; so that we are sorry that Children and Fools must want this Year such a fine *Gewgaw* as the Sun's and the Moon's Picture to play withal; but the Priests of *Cybele* will be glad the Moon 'scapes so well; they may thereby save their Kettles and Pans by the Bargain. However, now you need not to fetch home your Cattle, as upon *Black-Monday*; nor will it be worth any Man's Pains to travel as far as the *East-Indies* or the *Equinoctial Line*; And I hope most of us will have more Wit; unless it be the *Jesuites*, who, upon their Oath of Obedience, will travel Sea and Land to make a *Proselyte*; and when he is made, they make him two-fold more the Child of Hell than themselves.
Mat. 23. 15.

A Description of the Four Quarters of the Year.

THE Spring-Quarter begins *March 10*, the Sun then entering the first Scruple of *Aries*, making the Days and Nights equal to all on this side the *Equator*.

Summer-Quarter begins *June 11*, the World's bright Eye then entering the first Minute of the *Solstitial Sign Cancer*, making to us the longest Day and shortest Night.

The Autumnal Quarter beginneth *September 12*, bright *Phœbus* then entering the first Point of the 2d *Equinoctial Sign Libra*, making the Days and Nights again equal.

Winter-Quarter beginneth *Decemb 11*, the King of Lights then entering *Capricorn*, making to us the longest Night and shortest Day.

*The Sun the World's surveying Lamp is he,
Who sees all Objects, and by whom all see:
That in his flaming purple Chariot rides;
And with perpetual Motion Time divides.*

F I N I S.

THE
SECOND PART
OF THE
Protestant Almanack.

WHEREIN

As in a Looking-Glass you may see the Papists
Faces displayed in their own proper Colours.

CONTAINING

The Jugling Tricks of one *John Scot* a *Scottish* Papist, his
wonderful Fastings, and other Hypocritical Tricks. A
Relation of *Portugal* Superstition. How *St. Dominge* in
Hispaniola was almost destroyed by Ants, and freed
from them by *St. Saturne*. The wonderful Legend of
St. Dunstan Archbishop of *Canterbury*. A great and won-
derful Miracle of *St. Loyse*. How *Cripplegate* in *London* came
to be so called. The admirable Legend of *St. Neelme*.
With the wonderful Legend of *St. Cuthbert* Bishop of
Durham. And the Whore of *Babylon's* being with Child.
Intermixed with many other things both Pleasant and
Profitable, to inform and please the Reader.

Written, That Papists may learn to blush at their ridiculous
Feigned Stories; and Protestants may learn to beware of their
feigned Galleries.

Felix quem faciunt aliena pericula cantem.

Felix quem faciunt aliorum prægria promptum.

L O N D O N :

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THE Protestant Almanack 1700.

*The Juggling Tricks of one John Scot a Scottish Papist,
his wonderful Fasting, &c.*

Archbishop Spotswood in his History of the Church of Scotland saith, that this *John Scot* having succumbed in a Plea at Law, and knowing himself unable to pay that wherein he was adjudg'd, took Sanctuary in the Abbey of *Halirood-house*, where out of a deep displeasure he abstained from all Meat and Drink the space of thirty or forty days together. Publick rumor bringing this abroad, the King would have it put to tryal, and to that effect shut him up in a private Room within the Castle of *Edinburgh*, whereunto no Man had access: He caused a little Bread and Water to be set by him, which he was found not to have tasted in the space of 32 days. This proof given of his abstinence, he was released, and coming forth into the Street half naked, made a speech to the people that flocked about him, wherein he professed to do all this by the help of the Blessed Virgin, and that he would fast as long as he pleased. Many did take it for a Miracle, esteeming him a person of wonderful Holiness; others thought him to be phrentick and mad; so as in a short time he came to be neglected, and thereupon leaving the Country went to *Rome*, where he gave the like proof of his fasting to Pope *Clement the Seventh*.

*And now he credits very highly gains,
Whom the unerring Father entertains.*

From *Rome* he came to *Venice*, apparelled with Holy Vestures such as the Priests use when they say *Mass*; and carrying in his hand a Testimonial of his Abstinence under the Pope's Seal, he gave there the like proof, and was allowed some five Ducats to make his expence towards the Holy Sepulchre, which he pretended to visit. This Voyage he performed, and then returned home, bringing with him some *Palm-branches*, and a Scrip full of Stones, which he said were a part of the Pillar to which our Saviour was tyed when he was Scourged.

Stones full of merit as was he that brought them.

And worth there's none knows what, so them that fought them.

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Returning by *London*, he went up into the Pulpit in *Paul's Church-yard*, where he cast forth many speeches against the Divorce of King *Henry the Eighth* from *Queen Katherine*, inveighing bitterly against him for his defection from the *Roman See*, and thereupon was thrust into Prison, where he continued fifty days fasting.

If every one should be such fasting Elves,

Butchers and Bakers might go hang themselves.

After that being released (for they held him to be a mad Man) he came directly into *Scotland*, and remained in company with one *Tho. Doughty*, who a little before was returned from *Italy*, and had built a little Chappel to the Holy Virgin with the Money he had begged in his Travel. This Man by his counterfeit Miracles made great advantage amongst the simple people; and albeit he was known to be a cozening Fellow, and in life extremely vicious, yet was he suffered by the Clergy to abuse the ignorant multitude, for that the opinion of *Purgatory*, Pardons and Prayers to Saints, which began then every where to be despised, was by this means nourished amongst the People.

Thus Ignorance was commended in those days,

One Bungler will another Bungler praise.

Scot grudging that *Doughty* did appropriate all the gain he made to himself, and not admit him a partner in the same, retired to a House in the Suburbs of *Edinburgh*, at the Western part of the Town, and therein erected a Religious Altar, which he adorned in the best manner he could, setting up his Daughter, a young Maid of reasonable Beauty, upon the Altar, and placing Lights and Torches round about her. The simple sort for a long time believed her to be the *Virgin Mary*, and frequented the place in great numbers to do her Worship, whereby he gained great store of Money. But the Knavery coming to be detected, he forsook his Altar, and forgetting all his Devotion, returned to his first Trade and manner of life.

Or else for Knavery he might very well

Into the Hangman's Budget slyly sell.

Portugal Superstition.

IN a Voyage which the *Portugals* made to the *East-Indies*, a *Corpa Santa* in figure of a flame of fire bright and flaming, cleaved to their Mizen-mast; which the Pilot skited,

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saying, *Salve Corpo Santo, salve; Boa viagem, Boa viagem; Hail, Corpo Santo, Hail, a good Voyage, a good Voyage.* And most of the people with many tears of joy made the same answer, *Boa viagem, Boa viagem;* the light having there long continued, vanished. The Mariners believe that this light is *S. Pero Goncalves Telmo*, Native of *Polencia* a City in *Castile*, a *Dominican*, upon whom they ordinarily call, being endangered in Tempests and either call it *St. Peter Goncalves*, or *S. Telmo*, or *Corpo Santo*. Many times it appeareth, and so long they hold themselves secure, and ordinarily the Storms are moderated when it cometh, as it hapned in this Voyage; and therefore they hold it in much Devotion, albeit it be out natural, caused by Exhalations; which the Mariners deny, saying, that sometimes in that place where the light appears, they have found green Wax, like that of a Wax-candle; And in the Life of that Saint is rehearsed, that he sometimes appears visible to Mariners when they call upon him in tempests, and delivers them from Sea-dangers.

*Thus ignorant sottish people make complaints,
Instead of God, to unheard, unknown Saints.*

Whiles this Light appeared, a Soldier kneeling down in the Ship before it, smote his Breast, saying with many Tears, *Adoramos meu Gracior S. Pero Goncalves, vos me salvay, vos perigo por vossa misericordia:* repeating it many times, *I adore thee my Lord Saint Peter Goncalves, O save me in this danger for thy mercy.* Being told that this Adoration was due only to God, and that the Saints should be prayed to in another manner: He answer'd worse to the purpose, *My God shall be he now who shall deliver me from this danger.*

*This Man's blind ignorance I might compare
To Aquavita given to a Mare;
Or that his Brains intoxicated sore,
Had need to have a Purge of Helebores.*

How S. Domingo in Hispaniola was almost destroyed by Ants, and freed from them by St. Saturnine.

IN the year 1499 the City of *St. Domingo* in *Hispaniola* was almost disinhabited by a great Army of little Ants, as in Spain a City was dispeopled by Comets, the like

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to the Isle Porto Santo in the Gulf by Rats; which almost
fell out to the English Colony in Bermuda to the Ants
by Frogs; to the Minutaries by Flies; to the Indians by
Serpents; and to another part thereof by Sparrows; to di-
vers places of Africa often by Locusts: so can the great
God arm the least Creatures to the destruction of proud
vain-glorious Men. And this misery so perplexed the Span-
iards, that they sought as strange a remedy as was the dis-
ease, which was to chuse some Saint for their Patron against
the Ants. *Alexandre Geraldino* the Bishop having sung a so-
lemn and Pontifical Mass, after the Consecration and Ele-
vation of the Sacrament, and devout Prayers made by him
and the people, opened a Book in which was a Catalogue
of the Saints, by lot to chuse some He or She Saint, which
God should please to appoint their Advocate against that
calamity. And the Lot fell upon St. *Casimir*, whose Feast
is on the Twenty ninth of November; after which the Ant-
damage became more tolerable, and by little and little di-
minished, by God's mercy and Intercession of that Saint. I
note it the rather, because the Bishop and that Saint were
both Romans, and as that Martyr had made mite the Idols
in Toledo (as is written in the History of his Martyrdom) so
now was Idolatry (and I pray you what was this) destroyed in
Hispaniola! He might have said exchanged! a pitiful case,
that when God hath sent his own Son made of a woman, made
under the Law, &c. who hath died for our (yea, that Martyrs)
sins, risen for our justification, ascended on high to give gifts to
men; and is there, and therefore set down at God's right hand to
make intercession for us sinners, to take possession for us mortals;
to accomplish at our Amen, all the promises of this life, and that
which is to come, whether against Ants or Devils; and in him
it hath pleased the father that all fulness should dwell; yea (be-
yond, and in pleased) in him dwelleth the fulness of the Godhead
bodily, and we are compleat in him, and he is all to all, yesterday,
to day, the same for ever; which hath loved us, and given his
self for us, which is less, which hath invited us, come to me
all ye that labour, which hath invited us by all attractives;
that after all this, men, Christian men, should go east hots
for an Intercessor, and neglecting Christ, dream of Roman
carnal fancies, or run mad with Romish Superstitious fren-
zies, wherein if the body be delivered, as hapned to the hu-
mane Israelites with their *Quail* flesh, the burthen is made

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Cisterns do they dig which forsake the Fountain of living waters, even broken Cisterns which can hold no water; the best of Saints like the wise Virgins having no more oyle than will suffice their own Lamps, and that also received out of another's fulness, of whose fulness we all have received grace for grace, and a principal Saint.

The Legend of Saint Dunstan Archbishop of Canterbury.

Saint Dunstan was born in England, in the year of our Lord 925. and in the Reign of King Athelstane; my Author saith that Miracles were shewed for him before he was born; for so it was that on a *Candlemas* day as all the people were in the Church, with Tapers in their hands, that suddenly all those Lights were quenched, save only the Taper which Saint Dunstan's Mother bore, which burned still bright and clear, whereupon a holy Man seeing this Miracle, said, That the Child that she then bare, should give light to all England by his holy living.

His Father was named Herston, and his Mother Quindred, who put him to School at *Glastenbury Abbey*, where having profited in Learning, he went to his Uncle *Ethelwolde* then Archbishop of *Canterbury*, who preferred him to King *Athelstane*, and the King taking good liking of him, made him Abbot of *Glastenbury*.

The Jewel decks the Golden Hair that wears it,

Honour decks Learning that with honour rears it.

This place (saith my Author) he ruled full well and Religiously giving good Examples to the Monks by his holy living; and when at any time he was weary of Prayer, to eschew idleness, he would buse himself to work with his own hands in the *Goldsmiths* Craft: But the Devil which bore him a great spite, one Evening as he was making a Chalice, came to him in the likeness of a beautiful Gentlewoman, and with a smiling Countenance said unto him, That she had many great things to tell unto him, who bid her say on. Then she began to tell him many trifling stories, but not one word of Verne in them all; (saith my Author.) Whereupon St. Dunstan having at that time a pair of hot burning Iron-Tongs in his hand, he therewith caught the Devil.

thereupon drew back to get away from him; but the harder she drew back, the faster he held her with his Tongue, till it was far within the Night; and then let her go: who at her departure cried with such a horrible noise that all the people heard it. Alas what shame hath this Carle done unto me; he hath quite spoiled my Countenance; and from hence grew the Proverb, That the Devil cannot take Tobacco through his Nose, Saint Dunstan seared it up with his Tongue.

*This was a Trick, few e'en the like did know,
St. Dunstan for to serve the Devil so;
Should every Whoremaster be sear'd the same,
There's many Noses would be out of frame.*

At another time (saith *Cypriane*) this lecherous Devil (or some other) came to him in the likeness of a rough Bear, as though he would devour him, but St. Dunstan said about him so fiercely with his Staff, and so bostred him, as also did the Bear, that this fight was as fierce as that of Saint George and the Dragon; but St. Dunstan in the end had the better on't. Upon which, and other of his risings to Preferment, thus writeth Mr. Drayton in his *Polybion*:

*—Dunstan as the rest arose thorough many Serr,
To the Archtype at last ascending by degrees,
There by his power confirm'd, and strongly credit won,
To many wondrous things which he before had done,
To whom when (as they say) the Devil once appear'd,
This Man so full of faith not once at all ascar'd,
Strong conflicts with him had in Miracles most great.*

St. Dunstan one day entering into a Gentlewomans House, he hung his Harp on the Wall whilest he shap'd a Priest's Scoal, when to make him merry at his work, his Harp began of its self to play, which the Common people concluded to be done by the Devil, though the subject of its Song was said to be that Hymn, *Gaudet in calis anime Sanctoium*, &c. Yea, the Virgin Mary her self is said to solace him with her Songs, *Cantemus Domino socia*, &c.

Saint Dunstan's Harp upon the Wall fast by a Pin did hang, & Without Man's help, with lie and all, and by its self did sing. But to leave these figments, fit only for Monks to invent, and Children to believe; certain it is, he was in great favour with Edred King of the West-Saxons, who not only suffered his Body in Penance to be chastised by him, but also committed to his keeping the greatest part of his Treasure, which he lock'd up the same in his Monastery at *Gloucester*.

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where it remained till the King fell sick of his last Sicknes; at which time it was demanded, but never restored; for *Dunstan* being on his Journey with the same to the King, a voice from Heaven (*believe if you list*) spake unto him, and said, *Behold King Edred is now departed in peace*; Whereupon he went back again with his Treasure and Jewels, as who would not believe a voice from Heaven, especially when it was so gainful unto him.

*Thus every one for to increase his store,
Covet the Miser's God, the glittering Ore;
And so they get the same, they care not how,
Their Conscience easily can of it allow.*

Edred being dead, his Nephew *Edwy* succeeded him in his Kingdom; altogether unlike his Uncle in Conditions; young in years, but vicious in life; for on the very same day on which he was Crowned, he abused his Body with a Lady, his near Kinswoman; and after adding Murther to Incest, slew her Husband, that he might enjoy her as his Wife. For these and other notorious offences, being boldly reprehended by *Dunstan*, he banished him the Realm; at whose departure the Devil is said to rejoyce, and to laugh aloud at the West end of the Church; to whom *Dunstan* (as it were by way of Prophecy) said, *Well then Adversary, do not so greatly rejoyce at the matter, for thou dost not now so much rejoyce at my departure, but thou shalt be as sorrowful for my return.*

Thus Night's black Monarch and St. Dunstan were

In all their works continually at jar.

All the time of King *Edwy's* Reign he lived at the Monastery of *Gant* in *Flanders*, where he is said to have a Vision, for looking upwards, he saw his Father and Mother both in Heaven; (surely he was very clear sighted) at another time he looking upwards, saw the brightness of Heaven, and heard Angels singing *Ryrie Elefon*, after the Note of *Ryrie rex splendoris*.

Edwy dying, his Brother *Edgar* succeeded him in the Kingdom, who recalled *Dunstan* out of Banishment, making him first Bishop of *Worcester*, after of *London*: and last of all bestowed the Archbishoprick of *Canterbury* upon him. During which time happened that notable Controversie betwixt the Married Priests and the Monks; for *Alferus* Duke of *Maria*, favouring Married Priests, would suffer no Monks to live in his Province; on the other side *Edelwyn* Duke of *East Anglia*, and *Brihtnoth* Earl of *Essex*, favouring the

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Monks, expelled the Married Priests out of their Jurisdictions; to quiet their differences the matter was referred to be debated in a Council at Winchester, which proving dubious, St. Dunstan persuaded them to refer it to be decided by the Rood where the Council sat; which being granted, a Knaveish Monk being placed behind a Wall, through a Trunk made the Rood speak these words, *God forbid it should be so, you judged well once, but you cannot change well again.*

But the Married Priests perceiving the Cheat, would not be so jugged out of their right, whereupon another Assembly was held at *Cher* in Wiltshire, where whilst they were arguing with bitter investives against each other, the Joys of the Loft wherein they sat, suddenly brake, and down fell the Floor with the people thereon, so that many were maimed, and some slain, only Archbishop Dunstan remained unhurt, for the parts whereon his Chair was set (as it were by Miracle) remained untouched, and he unhurt.

And by this Miracle of Dunstan's Post,

The Married Priests their cause for ever lost.

To this Wooden Miracle of his, Popish Writers add another of the same nature: namely, how a huge Beam of a House being sunk out of the frame, and like to ruinate the whole Building, with only making the Sign of the Cross thereon with his Fingers, he made it return to its former place.

Such Miracles in those days were so many,

They might afford a Cart-load for a Penny.

St. Dunstan now growing old, the thread of his Life being spun out to the last, he was torred to yield to death, dying on a Saturday the Twenty fifth of May, Anno 989, being first buried at *Canterbury*, and Four and twenty years after removed to *Glastonbury Abbey*, of which House he was first a Brother, and afterwards Abbot. There the Devil came to him dancing, by which the Devil's merriment, Dunstan knew the instant time of the Death of *Edmond* the Brother of *Athelstan*, slain at *Puckle Church*, of which *Robert of Glocester* an old Rimer thus wriceth.

Seynt Danstone was atte Glastonbery tho' the King shortly was,

And yet in the same stound the wiste of this cas,

For the Devell besor hym with dancynge and lough,

And as his wite playng made game enough:

This holy man wiste anon why his so wite,

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*Dunstone toward Ducklecherch digbt hymselfe blivies,
So that men tolde hym by the way the King was out of live.*

We will only add one Story more of him, and so conclude: St. Dunstan having set out an order that Priests should live single, with great threatnings to those who did contrary; yet notwithstanding this inhibition, several Priests in the Isle of Ely Married Wives, and had Children; for which their disobedience, in refusing to obey St. Dunstan's Ordinance, their, their Wives and Children were transformed into Eels; from whence the Isle of Ely had its name.

A great Miracle of St. Loyce.

Saint Loyce being one time at Paris, the Sexton of the Church of St. Colombe came to him, and told him, how that Thieves one Night had stollen away all the Jewels and Ornaments of that Church. Now St. Loyce you must know was better to help People to Thief-stolen Goods again, than any of our London Astrologers, who in their Bills promise much but perform little. For he makes no more ado but goes to the Oratory of St. Colombe, and said to her, Heark thou Colombe what I say to thee, my Redeemer will that thou bring again the Ornaments of this Church, that Thieves have taken away, which if thou shalt refuse to do, I shall in such wise close the doors of thy Church with Thorns and Buries, that thou shalt never hereafter be served nor worshipped in this place. St. Colombe being thus threatened could do no less, you must needs think, but fetch all these things again from the Thieves. So that the Sexton who was named Martin, when he rose up the next Morning, he found all the Ornaments and Jewels which had been stollen away, to be brought again, and set in their right place as they were before.

How Cripplegate in London came to be so called.

IN the year of Grace 1010 the Danes spoiling the Kingdom of the East Angles, Alwyn Bishop of Helmsham caused the Body of King Edmund the Martyr to be brought

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Kingdom of the East Saxons, and so to London, in at *Cripple-gate*; At which Gate as the Body was entering, (*behold a Miracle*) several Cripples begging there, and who could scarce go on Crutches, as soon as the Body went by them, they suddenly bolted upright, and were as nimble as if their Veins ran with Quick-silver, and that their Bodies were freed from all dregs of Earth, and could bestir their Legs with such agility as the Poet speaks of.

*Quick as the Eastern Wind
Sweeps through a Meadow, or the nimble Hind,
Or Satyr on the Larches, or skipping Rok,
Or well-wing'd shaft sent from a Parthian Bow.*

Others say that this Gate took the name from a Cripple of famous memory who stole the Golden Weather-cock from Paul's Steeple, which was as high a piece of desperate Valour as ever was performed, but that his piety was as notorious as his Sacrilege, for with the same Weather-cock he built *Cripplegate*, which ever since retains his Name.

*These are the Stories of this Gate in brief,
And both of them alike deserves belief.*

The Legend of St. Kenelme.

THis St. Kenelme was the Son of Kenulph King of Mercia, in the time of the Heptarchy of the Saxons; He was made King at seven years of age, having two Sisters, one named *Dornemild*, and the other *Quindred*. *Dornemild* was of a vertuous disposition, and loved her Brother dearly, but *Quindred* was wickedly given, and sought after her Brother's life, that she might be Queen her self; and to accomplish her designs, with great gifts she allured *Askebert* the chief Ruler about the King unto her side.

Whilst these were thus contriving his death, it hapned the King to have notice thereof in a Dream; for in his sleep he thought he saw a Tree stand by his Bed-side, the top whereof reached to Heaven, shining as bright as Gold, having fair Branches full of Blossoms and Fruit, and on every Branch were Burning Lamps, and Tapers. This Tree he thought he climbed up, and being thereon, he thought he saw *Askebert* his Governour with an Axe fell it down, and in the fall a fair Bird flew from thence into Heaven. This

preted it thus: That himself was the Tree which he saw by his Bed-side, and by *Askeberd* cutting it down, that he and his Sister *Quendred* had conspired against his Life; and that by the Bird mounting up to Heaven, was meant his Soul, which Angels should carry up to Heaven after his Martyrdom.

Soon after this *Askeberd* invited the King to go and disport himself by a Wood's side named *Clem*; where the King had not been long but he fell asleep, which when *Askeberd* perceived, he intended to murder him there presently; and whilst he slept to dig a pit to bury him in; which whilst he was doing, the King awaked, and told *Askeberd* saying, Thou labourest in vain, for it is not God's will that I should dig in this place; but take this Rod, and where thou shalt set it in the Earth, there shall I be Martyred. So they went forth together a good way thence, till they came to a Hawthorn, where *Askeberd* pitcht his Rod in the Earth, and immediately it bare green Leaves, and suddenly turned to a great Ash-tree.

Ovid in all his Metamorphosis,
Doth never write of such a change as this,
A Rod soon grown to a great Ashen-Tree,
The Author shall the Whetstone have for me!

My Author saith that this Ash-Tree is there to this day; but I suppose the Carpenter felled it down to make a *Lye-Trough* on. In this place did the wicked *Askeberd* cut off the King's Head, making a deep pit there, and threw the Body therein, and the Head upon it. Then went he to *Quendred* and told her what he had done, who thereupon took on her to be Queen, straitly charging her Subjects not to make any search for his Body, that it might have decent Burial.

Affording him neither a Monument,
Nor comely Grave, that Closet of content,

Now it was so that a poor Widow had a white Cow, which every day was driven to the Wood of *Clem*, but as soon as she was there she would go to the Valley where *Kennelme* was Buried, and there rest all day, sitting by the Corps without meat, and yet grew fat, and gave more Milk than any of the other Beasts which fed all day.

This was a very gallant Cow indeed,
And pity us we have none of her Breed;
And a great pity too, I tell to you,
But ere we tell the story is not true.

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After on a time (as most Tales go) the Pope singing Mass in St. Peter's Church at Rome, suddenly there came a white Dove, and let fall a scrawl on the Altar whereon the Pope said his Mass; in which were written those words in letters of Gold: In Clem, in Combage, Kenelme King born, lyeth under a Thorn, his head off shorn. This Scrawl could neither the Pope nor his Cardinals understand, till at last there came an Englishman, and he told them the meaning of it. And anon after the Pope sent his Messengers into England, to the Archbishop of Canterbury named Wilfride, that he with his Bishops should go and seek the place where the Body lay, which was easily known by reason of the white Cow I told you of before. The place being found, they digged up the Body; and forthwith sprung up in the same place where the Body had layn, a Well of Water, which is called St. Kenelm's Well to this day, where much people have been healed of divers Sickneses, and other Maladies.

And good it were my Author had been trying it, if that it would have cured him of his lying.

But after they had found the Body, there was a great strife betwixt them of Worcestershire, and them of Gloucestershire, who should have the disposal of it; insomuch that high words past betwixt them about it; but to end all Controversie, a full good Man (saith my Author) counsell'd them, that all the people should lie down to sleep, and which of the Men of the two Shires that should first awake, they to take the Body and go their ways; to which they all agreed. Now it hapned that the Abbot of Winchcombe and his Men waked first, who thereupon took up the Body, and were bearing it to their Abbey, but coming within a mile of it, it grew so heavy, and the Weather proved so hot that they were nigh dead with thirst; wherupon praying to God, and to this Saint to be their comfort, the Abbot pitching his Cross into the Earth, immediately there sprang up a Well of Water, of which they all drank, and were refreshed.

Here's Wells on Wells, and if such e'er were any;

And Miracles a Cart-load for a Penny.

Having refreshed themselves, they took up the Body with great Solemnity, and at the entrance of the Town the Monks met them with Solemn Procession, so that there was much mirth and merry glee; but that which was most strange of all (if you have the faith to believe it) the Bells rang of themselves, without the help of Men, and made such a

noise, that Queen *Quendred* wondring thereat, asked what was the cause of all this melody? and they told her how her Brother *Kenelm* was brought with Procession into the Abbey; and that for joy thereof the Bells rang of themselves. She was then reading in a *Psalter*, and she said in great scorn, that is as true as both mine Eyes fall out of my Head upon this Book; and anon both her Eyes fell out of her Head upon the Book; and yet is to be seen on this day where they fell (saith my Author) but the Book it self is in the Land of *Lubberland*. And soon after she died very wretchedly, and was cast out into a foul mire, but *St. Kenelm* was laid in an honourable Shrine in the Abbey.

The Legend of St. Cuthbert Bishop of Durham.

Saint *Cuthbert* was an *Englishman* by Birth, being very famous for many Miracles, and the great conversation he had with Angels; for being but eight years old, playing at the Ball with other Children, suddenly there stood among them a fair young Child of about three years of age, the fairest Creature that ever was beheld, who said to *Cuthbert*, Brother, use no such vain Plays, nor set not thy heart on them. But *Cuthbert* regarded him not. Whereupon the Child wrung his hands, and wept bitterly. Then *Cuthbert* and the other Children left their Play, and comforted him; and the Child said to *Cuthbert*, All my heaviness is for thee, because thou usest such vain Plays, whom God hath chose to be an Head of Holy Church, and having so said, vanished away.

And by his vanishing it came to pass,

They judg'd that little Child an Angel was.

About that time *Adams* the Bishop fell sick and died, and *Cuthbert* being then in the Fields keeping Sheep, he saw Angels bear the Soul of *Adam* up to Heaven with great melody; having seen this sight, he would no longer keep Sheep, but betook himself to a Religious course of life in the Abbey of *Gervase*, where with continual kneeling on the bare Ground, he got the *Gout* in his Knees, so that he could not go nor stand. One day his Brethren to refresh him, carried him out into the Fields, where they met with a Knight, which said, Let me see *Cuthbert's* Leg; and when he had banded it, he bid them take the Milk of a Cow

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one colour, the Juice of Plantane, and Wheate-flower, and seeth them all together, and make a Plaster thereof, which they did, and applying it to his knee, in a short time he was perfectly whole.

Then all you who are troubled with the Gout,

Of such a Medicine never be without the following

Now the Abbot of the House taking notice of the parts of St. Cuthbert, sent him to a Cell of theirs to be Austler, or chief Servant to receive such Guests as should come unto them. Now it hapned one day that there came thither certain Angels in the likeness of Men, whom St. Cuthbert welcomed very kindly, but whilst he went (saith my Author) to the Houses of Office (he does not mean a House of Office) to serve them, they were gone; nor could he spy which way they went, nor find any print of their footsteps, although it was then a Snow, which made him to think they were Angels, and he was the more confirm'd in that opinion, when returning he found the Table laid, and thereon three fair White loaves of Bread piping hot, and of marvellous beauty and sweetness.

Our Country Bakers could not make such Bread,

Should they Eab Pillory put in their head;

Nor could our London Bakers the same mend,

Should Pharaoh's Baker's fate be their last end.

Many other Miracles and Wonders are reported of Saint Cuthbert, which would require a very strong faith to believe. He was afterwards made Bishop of Durham, and died a very aged Man.

The Whore of Babylon with Child.

ROME was with Child, and she brought forth her Eldest Son the *Benedictine*; to him as the Heir she gave her Lands; she remained free a while, at length she was with Child again, and brought into the light two Children, the *Dominican* and the *Franciscan*; to the first, having given away her Lands, she gave certain Houles and Moneys, in a Pensionary manner; to the other, having nothing left, she gave the Wallet, and sent him out of doors a Begging. She stood clear again, till at last she was mountain big with Child. She long'd, she groan'd, she drew her breath short, she made store of Outlandish faces. In the conclusion, she gave

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gave into the World a lusty Boy, who being newly born, utter'd from behind the Midwife's lapful, a sign of good luck; this was the *Jesuit*. His Mother having given away Lands, Houses, and Wallet, took him up, gave him a smart clap on the right Buttock, and said, My Darling shift for thy self; and he did so most accurately.

*And so kind Reader, till next year adieu,
When you our labours once again may view.*

F I N I S.

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